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Dreadful Character of a Drunkard

Or, The most Odious and beastly Sin of Drunkenness
Described and Condemned.

Shewing the fearful Judgements that have befall
notorious Drunkards: With brief exhortations
persuade men from that swinish and abominable

The 15 Edition, by *Andrew Jones*, a lover of Sobriety
1 Cor. 6. 10. *Drunkards shall not inherit the Kingdom
Heaven.*



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The dreadful Character and Condition of a Drunkard,

Habakkuk 2. 15, 16.

Woe to him that giveth his Neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on his nakedness.

Thou art filled with shame for glory, drink thou also, and let thy foreskin be uncovered, the cup of the Lords right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

The Prophet Habakkuk in the foregoing verses of this chapter, having denounced several woes against several evils and reigning sins, as cruelty and covetousness, he comes here in this verse to denounce a sad woe against that most odious and abominable sin of drunkenness, a sin too much abounding in these days. Woe (saith the Prophet) to him that giveth his neighbor drink. The word in the original is, woe to him that drinketh to his neighbour, & is with an intent to make him drunk, as & following words do de-

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clare, that puttst thy bottle to him, and makest him drunk also : The Word in the Original is, that puttst thy poyson to him : discovering to us the great evil that is in overmuch drinking; it poisons the soul, and makes the whole man unserviceable both to God and man.

Now that I may discover unto you the odiousness of this beastly, swinish, and abominable sin of drunkenness, I shall first set forth unto you the nature and condition of this filthy evil, and thereby shew you what it is : in the next place (God willing) I shall endeavour to set forth unto you the odiousness of this beast-like sin; and then give you some further discoveries thereof, in shewing you. First, how this Sin of Drunkenness is hurtful both to our own and other mens souls. 2. How it is offensive and displeasing to God, and odious to good men. And then, 3. I shall shew you how it wounds and destroys both our good names, our Credit, our estates, yea, our all in this life; yea, and (without the great mercy of God) how it will bring everlasting horror and confusion upon us, both in soul and body to all eternity in the Life to come. And then fourthly and lastly, I shall give you some few (but fearful) Examples of Gods heavy wrath and vengeance executed upon notorious Drunkards, even in this life, and so conclude in a word or two of exhortation.

Drunk,

Drunkennes is a flattering Devil, a sweet poison (as one saith) and delightfom sin, which whoso delighteth himself in, is not himself, but a common shame eben to Nature it self, and perpetual disgrace to mankind.

And men may be said to be guilty of drunkennes, when they take in either wine or strong drink beyond measure, so as there follows an entorication of the powers of the soul: and this drunkennes is a sin that procures miserable plagues and sorrows both to the Soul and to the Body, inflaming the blood with natural heat, from whence comes Dropsies, Consumptions, and co's Diseases, with untimely deaths; so that many by drinking healths to others, have drank away health from themselves, a most abominable practice.

Secondly, drunkennes confounds the memory, dulls the understanding, distempers the body, defaceth beauty, and hurts the mind: for the heat and brain being the mediate instruments of the soul, are by drinking distempered and inflamed, and thereupon arise wicked imaginations, disordered and unruly affections: from whence also cometh stinking breaths, redness of eyes, weakness, woes, sorrows, wounds, and contententions, and such like, being the fruits thereof, as Solomon saith, Pro. 23, 29, 30. In the 29. v. saith he, Who hath woes, who hath sor-

row? who hath contention? who hath babblings? who hath wounds without cause? who hath redness of eyes? They (saith he, v. 30,) that tarry long at the wine, they that go to mixt wine. 3. Drunkenness corrupteth the blood, drowneeth the Spirits, and beggars the Purse. The Drunkard (saith Solomon, Prov. 23. 21.) shall come to poverty. And further, it enricheth the carcass with Surfelts and Dropsies, and turns the very blood into water, and the very soul into froth, swiftly disanimating the understanding power of the same. 4. Drunkenness causeth vomiting and filthiness, of which the Lord himself complains by the Prophet Isaiah, Chap. 21. 7, 8. speaking of the Priests, he saith, They have also erred through wine, and through strong drink are they out of the way; the Priests and the Prophets have erred through strong drink, they are swallowed up in wine, they are out of the way through strong drink, they err in vision, they stumble in judgement. For all tables are full of vomit and filthiness, so that there is no place clean. Now the evil of this abominable Sin of drunkenness I shall here set forth unto you in these three things; First, As it respects God. 2. As it respects other men. 3. As it respects the drunkards themselves. And first, as it respects God; and so the sin of drunkenness makes men forget

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God and his laws, Hos. 13. 5. Prov. 31. 4, 5. saith Solomon, drinking wine & strong drink makes men forget both the Laws of God and Man.

2. Drunkenness is Idolatry, it sets up another God, which is a most notorious sin, Phil. 3. 19. Whose God is their belly, saith the Apostle: the Babilonians had Bell for their God, a God of brass, but drunkards and gluttons make their Bellies their Gods, Gods of flesh: their whole thoughts, cares, and endeavours, are onely to please their bellies, the whole course of their life is nothing else but a filthy delight in drinking and swilling to please their base lusts: they are Belly-gods which love good liquors, who serve their bellies; as St. Paul saith, Rom. 16. 11. The Rabbins were used to say, that he was a Belly-god that drank a quart of Wine. We have many such amongst us, and do not they that drink healths upon their knees Sacrifice it to those they drink to, and thereby make Gods of them. 3. Drunkards abuseth the good creatures of God, which they should use to the honour and glory of God; these they abuse in the maintainance, pleasing, and pampering of their own base sensual Lusts and Pleasures: which are bitter enemies to God and his truth, and ought to be mortified, 1 Cor. 10. 31. saith S. Paul, Whether ye eat or drink, or whatsoever ye do, do all to y glory of God: what glory hath

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the Lord, when men make still-tubs of their bellies, and to over-satisfie themselves with drinking, that they are unfit for motion, either for God or men, and fit for nothing but to sleep.

4. Drunkenness is a sacrilegious robbing of God of his Worship. You know we are commanded to honour the Lord our God, and to serve him with all our hearts, and with all our might, and with all our strength: but when men have over-cramp'd themselves with meat, and over-liquored their filthy Carcasses with inordinate drinking; how unfit then are these men, thus distempered with drink, for the worship and service of God? their heads are either too heavy, or too light and their hearts are dull and drowsie, and God may have the drunken carcasses, but as for their hearts and spirits, they have none then for God: they are then fit for nothing but the devils drudgery, Hos. 4. 11. There the Prophet saith, Wine and new wine take away the heart: excess or overmuch either in eating or drinking, causes defects in the service of God: and as for such persons, God may have a little bodily worship and lip labour from them, a few drowsie sleepey performances: but as for spiritual heavenly service and Worship. that is not to be had of them, though the Lord be a Spirit, most Wise, most Holy most Great, and most Glorious, who will be Worshiped, if acceptably, in spirit and truth. See

of a Drunkard.

Secondly, for the evil of Drunkenness, as it respects others. First of all, Drunkenness makes men forget the condition of others: those that give themselves to this evil of Drunkenness mind not at all the estate or condition either of Church or State, let come what will come, so they may have drink enough, their Pipes and their Pots, it matters not what becomes of other. The Prophet saith, Amos 6.4,5,6. They eat the Lambs out of the flock, and the calves out of the midst of the stalls, they drink wine in bowls, and anoint themselves with chief ointments; but they are not grieved for the afflictions of Joseph.

2. Drunkenness doth exceedingly wrong and impoverish the poorer sort: drunkards and gluttons are like Caterpillars and locusts, which devour that which should maintain and relieve others: did not men exceed so much in eating and drinking as they do, there would be more plenty, and more cheapness, and more relief for the poor than there is: for one drunken beast devours more than would very well refresh and satisfy an hundred poor people that lye in want and misery, I dare confidently aver it for truth, and I do verily believe it, that if the poor might have but one quarter of what is spent sinfully, and superfluously in rioting and drunkenness, I believe, nay, I am confident, I say, that we should

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should see no Beggars in our streets, nor hear any to complain for want of bread at our doors. There is a generation (saith Solomon, Pro. 30. 14.) whose teeth are as swords, and their jaw-teeth like knives, to devour the poor from off the earth, and the needy from among men. And such are the teeth and jaw-teeth of drunkards and gluttons: they make both bread and drink dear. 3. Drunkards wrong the chastity of others; who make more lustful attempts, or commit more fouler acts of uncleanness, than those that delight themselves in drunkenness: Fulness of drink breeds fulness of sin and fulness of lust: intemperancy begets incontinency, and after rioting and drunkenness, follows chumbering and wantonness, Rom. 13. 13. When Lot was filled with wine, then was he fit for incest, Gen. 19. 31, 32, 33. And the drunken Sodomites, of whom the Text speaks, were guilty of most horrible uncleanness. 4. Drunkenness gives evil examples to others, they draw in others to follow their own most evil and abominable filthy practise to intemperancy, in eating and drinking, which is a very great evil, 1 Pet. 4. 14. They think it strange (saith the Apostle) that you run not with them to the same excess of riot. There is a very great inclination in the hearts of men naturally to follow others in eating and drinking excessively; they will not only go, but run to it;

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it: a little invitation will serue the turn, they need not to be asked twice, therefore Solomon counselleth his son, Prov. 22. 20. not to keepe company with wine-bibbers. One drunkard poisons another with his sin, and men are as it were poisoned by the evil examples of others. 5. This abominable Sin of Drunkenness brings down heauy judgements from God, Isa. 5. 12, 13. there the intemperancy of the people is first set down, and then the Judgements that followed thereupon: They rose up early, and sat up late to follow after strong drink, as too many now adays do, from the bed to the Alehouse, and from the Alehouse to bed again: but verse 13. behold the judgements of the Lord upon them: Therefore saith the Lord (because of their excessive drinking) my people are gone into captivity because they have no knowledge. Their gluttony and drunkenness made them both senseless and sensual, and their honourable men are famisht, and their multitude is dried up with thirst; a most sad (but suitable) judgement. So likewise Belshazzar, he feasts and rebels with a thousand of his Lords: and that very night when he was in the midst of his jollity he was deprived of his Kingdom. and himself also slain; as you may see Daniel 5. He drank Wine, and praised the Gods of Silver and Gold, of Wood, and of Brass, and that very night did the Lord cut him off,

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off. **S**o 2 Sam. 13. Amnon being drunk was slain by Absolons servants. Through drunkenness Benhadad with 32 other Kings were by the Israelites overcome, 1 Kings 20. 11. So likewise David, against God's own heart, 2 Sam. 11. 13. made Uriah drunk, thinking thereby to have covered his horrid Sin of Adultery, for the which he sorely smarted afterwards: So Herod, Mat. 14. in his drunken banquet caused John the Baptist to be beheaded; and what became of him, he was deposed, and dyed miserably in his exile. So the Jews, Isa. 5. drunk till they were thirsty, and then hell was prepared for them. Through drunkenness even righteous Lots daughters lay with their father, and so two cursed Nations sprang from their loyns, Gen. 19. 31. Through drunkenness Nabals heart dyed within him, 1 Sam. 25. 36. Through drunkenness the Philistines (Judges 16. 25. making sport to themselves with poor Sampson) had the house pulled down about their ears.

Thirdly. the evil of this most odious sin of drunkenness, as it respects the drunkards themselves, consists in these five things. 1. It hurts their Souls. 2. Their Bodies. 3. The whole man. 4. It impoverisheth their estates. And 5. It disgraces their names, and staineth their Credit, even in the world.

And first, for the soul, drunkenness clouds and

of a Drunkard.

infatuates the understanding, blinds the mind, and besots the spirits, Isa. 21. 7. The Priests and Prophets erred through wine, and through strong drink were they out of the way: they err in vision, and stumble in judgement. Drunkards broken their wits and their senses in the Ale-tubs. 2. Drunkenness disorders the affections; by overmuch drinking the government of reason is laid asleep; and so the affections grow disorderly, and then wanton lusts, lascivious thoughts and desires travel up and down the Region of the Soul, and overthrow and disorders the affections, 2 Pet. 2. 13, 14. 3. Drunkenness hinders the activity of gifts and graces in the Soul: when a man is overladen with any further he cannot move nimbly; so when men have overladen themselves with too much drink, more then they can well bear, they are altogether unfit for service either for God or man; they are then fit for nothing but sleep.

2. Drunkenness is hurtful for the bodies of men; overmuch and excessive drinking brings forth sickness, and is contrary to health; almost all the diseases which men have, come from the abundance of ill humours in the body, and from whence comes these ill humours, but from intemperancy either in eating or drinking; take men that are moderate and sparing in the use of the Creature, and they are seldom troubled with

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with any disease. Sobriety is the best friend to health, and a greater enemy it hath not, then drunkenness, 1 Cor. 11. 29, 30. The Corinthians were excessive in their eating and drinking, and what saith S. Paul of them. For this cause (saith he, v. 30.) many among them were sick and weak. So Hos. 7. 5. With bottles of wine the Princes had made the King sick.

3. Drunkenness is hurtful to the whole man, as 1. by drunkenness a man is brought into bondage under the Creatures which God hath given him, if he had grace to use them aright, dominion over them. Drunkards are under the tyranny and bondage of their pots and cups, they are slaves to their drink. 2. By Drunkenness men become worse then the very beasts: the brute creatures all unless dogs and swine, will neither eat nor drink more then what serves to satisfy nature, neither can you persuade or force them to take more: But drunkards, they drink not to satisfy, but to surfeit Nature, Prov. 23. 35. When the Drunkard was beaten he felt it not: Drunkenness bereaves men even of common sense: The Horse and the Ass may teach the Drunkards wit, if they had but grace to consider when they are sober. 3. Drunkenness hastens death. Many I am persuaded might have lived longer, if they had lived more soberly: drunkenness shortens mens days. Drunkards drink
healths

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healths to others, but drink away health from themselves. Many dye by the sword, but many more by surfeiting and drunkenness: the Corinthians excess in drinking sent many of them to their long homes, 2 Cor. 11. 30. Drunkenness either abridges or takes away the lives of men: How many have come to untimely ends in their drink: how many are there too too often kil'd by men in their drink, and destroyed: one Drunkard kills another when he is drunk, and so brings himself to the Gallows when he is sober. How many casualties do there daily happen to men in their drink? Many a Drunkard hath killed himself in his drink; some I know that hath drowned themselves in their drink: and others by falling have broke their necks in their drink, as they were going home. Drink makes them desperate and valiant for the Devil, but if they repent not, they shall wish they had been more sober when they are in Hell. 4. Drunkenness makes men very secure and fearless. Come (said those Drunkards to the Prophet) we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant. Drunkards do not consider that when they are at their Cups, they are at the devils work and dancing about the very brink of hell. Ships that are heavy laden sink deep into the Water, but if over-laden they drown themselves

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selves : so men that are over-laden with drink, sink deep into the sea of carnal security, and for ever hazard the drowning of their souls in hell, Luke 21, 34, 35. saith our Saviour speaking of the end of the world ; If your hearts be over-charged with surfeiting and drunkenness, that day will come upon you unawares, even suddenly as a snare. 5. Drunkenness is such a sin as endangers mens eternal estates hereafter yea, and certainly without repentance excludes men from coming to heaven ; Be not deceived (saith the Apostle, 1 Cor. 6. 9, 10.) neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards shall inherit the Kingdom of God. The rich glutton you know, Luke 16. was cast into hell, that was his portion. The Apostle saith, Gal. 5. 21. They that do such things shall not inherit the Kingdom of heaven. What things ? Why drunkenness and revellings ; which saith the Apostle, are the fruits of the flesh, and without repentance, will for ever cast mens souls into hell ; for no drunkard that lives and dyes in his sins, shall ever inherit the Kingdom of heaven.

4. This cursed filthy sin of drunkenness destroys the estates of men ; it consumes them to nothing, as Solomon saith, Pro. 23. 31. The drunkard and the glutton shall come to poverty, & drowsiness shall cloth a man with rags. Many by drunkenness and gluttony, rioting & revelling
in

of a Drunkard.

in their youth, have brought themselves to extreme poverty in their age: many in their youthful days have so consumed their estates in pleasing and pampering their Lustful appetites with drink, that in their old age they wanted a piece of bread to eat, and then instead of feasting and rioting, they have been forced for want to fast and lament for their first abuse of the good creatures of God. The Prodigals excess among the Harlots brought him to want among the swine. He, saith Solomon, Prov. 21. 17. that loveth wine and oyl shall not be rich, that is, he that loveth and delighteth in them excessively shall never be rich, but shall come to poverty.

5. Drunkenness brings both the names and professions of men; intemperance brings an ill report upon men. Noah's drunkenness was a great disgrace to him, Prov. 28. 7. saith Solomon, He that is a companion of riotous men shameth his father. And if it be so ill then to be companions of such persons, how ill is it then to be a drunken person: drunkards shame both themselves and their fathers, of whom men may say, and that truly, that he is a belly God, a meer toss pot, Isa. 28. 8. (saith the Prophet) All tables are full of vomit and filthiness, so that there is no place clean: what a disgrace was this to these Prophets and Priests. Drunken-

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ness is a night work: They that are drunken (saith the Apostle) 1 Thes. 5. 7. are drunken in the night: it is a work of darkness, and it must needs disgrace a man. Who will believe or give credit to what a drunken man says. I beseech you then in the name of Christ, and as you love your own souls, your goods, and good name, take heed of this beastly sin, and avoid it: as our Saviour saith, Luke 21. 34. Take heed (saith he) to your selves, least at any time your hearts are overcharged with surfeiting and drunkenness. Let us (as the Apostle saith) Rom. 13. 13. Walk honestly, as in the day, not in rioting and drunkenness: let us not be intemperate: why should we pamper up, and please our vile bodies, which must shortly dye and become meat for the Worms: the Apostles rule is, Make no provision for the flesh, to fulfil the lusts thereof.

I shall now briefly shew you some few, but fearful examples of Gods judgements executed upon notorious drunkards, and so I shall conclude.

On the eighth of February, in the year 1578. a company of Drunkards, whose names are recorded as followeth; Adam Gibbens, George Keepel, John Keyfel, Peter Horsdroff, John Warner, Simon Heamkers, Iacob Hermons, Hermon Frow: these eight drunkards, in contempt of the blessed Sabbath, agreed to go to
the

of a Drunkard.

the Tabern on the Lords day to be merry : and coming to the house of one Anthony Hodge, an honest godly man, they called for burnt wine, sack, claret, and wh't not: the good man refusing to give them any, advised them to go to Church to hear the Word of God : but they all save Adam Gibbens refused, saying they loathed that exercise. Whereupon the Host departed, who being gone to Church, they began to curse & ban, wishing he might break his neck ere he returned : and wishing the Devil might break their necks, if they went from thence till they had some Wine : whereupon the Devil in the likeness of a young man appeared unto them, bringing in his hand a flaggon of wine, and so drank unto them, saying, Good fellows be merry, you shall have wine enough, you seem lusty Lads, and I hope you will pay me well: who answering, said, they would either pay him, or ingage their necks for it, yea, rather then fail, their bodies and souls : Thus these men continued drinking and swilling so long, till they could hardly see one another : at last the Devil their Host told them, that now they must pay for all; at which their hearts wared cold: but the Devil bid them be of good cheer, for now they must drink fire and brimstone with him, in the pit of hell for ever. At which the Devil brake their necks asunder, and destroyed them. And thus

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ended these drunkards their miserable days,
which may serbe for a caueat for all drunkards
for euer.

Another example of Gods judgements, was
shewed upon two Drunkards at a place called
Almain, on the fourth of Iuly, 1508. the truth
whereof is as followeth. Two drunkards com-
ing into a Tabern, called for wine, which they
presently had of the best: but they disliking it,
for the newness of it, demanded better: so they
by a store of old and new, where they sat swil-
ling and drinking until they were both as drunk
as dogs: then one of them began a carousing
cup to his fellow, who pledging him, asked
who he should drink to, (Quoth this wretched
drunkard) why drink to God; upon which he
drank a whole carouse; and pouring out, he
asked his drunken companion which wine God
should drink, who said of either, of which he
would: then having filled up his cup with new
wine, he held up his hand over his head, as
though God should have pledged him indeed?
wretchedly speaking these blasphemous words:
God (said he) I would fain know what Wine
thou lovest, this new wine is good enough, and
too good for thee; if thou hadst sent better,
better thou shouldest have had, but such as it
is, take it, and carouse it off. But behold the
dreadful judgement of God presently executed
upon

of a Drunkard.

upon this filthy wretch, for having thus stretcht forth his hand, the Lord by his mighty power caused it to stand so steadfast, that the wretched man could not pull it in again, nor stir his body from the place where he stood; where for a while he stood in most fearful manner, his countenance looking most ghastly and fearful to behold: for he seemed to be alive, but stirred not: after which the people sought to remove him, but could not: then they tyed horses to him to remove him, but could not: then they assayed to burn him, house and all, but no fire would take hold of it: as which they concluded, that God had made him a fearful example, and a perpetual spectacle to all notorious drunkards for ever. And in this very place and manner as you have heard, standeth this blasphemous drunkard to this very day: the other drunkard his companion upon this, they hanged upon a Gibbet before the doore of the said house. Thus hath the Lord in all Ages manifested his sore displeasure against this notorious beastly sin of drunkenness.

Now then seeing drunkenness is so offensive to God, and bringeth such great evils as you have heard upon men in this life, and eternal condemnation in the life to come, let us then in the fear of God avoid it, as most abominable, evil and pernicious: for every drunkard is the Devils Imp; a very limb of Satan. Drunkards

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rather resemble brut beasts then men : For 1. how do their eyes stare out at their heads : how do they foame and froth at their Mouths like bores ? do not their tongues faulter in their Mouths ? are not their heads as heavy as mill-stones ? and their wits as it were drowned in their cups ; therefore howl ye drunkards ; and weep for the destruction that shall fall upon you. A Heathen could say, he was better born then to be a slave to his body. We are Christians, let us say, we are better born then to dishonour and disorder our bodies by filthy drunkenness ; we should be better born and better bred then to be slaves to our sensual lusts and affections. It is a saying of our Tobacconists, when any refuse their smoaky practice (I say they) he was never so well bred. I that Christians would say, when any entice them to be drunk, that they are not so ill bred, that they cannot so disgrace their honourable calling and profession so much. You have heard now the evil of this most banious sin of drunkenness, together with the most manifold miseries and calamities that attend it ? namely, loss of credit, good name, and estate : and without repentance eternal loss both of soul and body in hell-fire for ever. I then for the Lords sake, Christians, I beseech you as you love your own precious souls, flye from this sin, as from a Devil that will damn you for ever.

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of a Drunkard.

beseech you hate and abhor it, thou art worse then a beast if thou dost not: what wilt thou endanger the loss of thy estate, and hazard the health of thy body, and the eternal welfare of thy Soul for a little drink, a little swill? Do not venture the loss of thy soul, thy precious and immortal soul, for the enjoyment of a little swill, to please thy own base sensual Lusts and affections. Do not drink and quaff away thy soul to hell: thou wilt repent thee if thou dost, for out of hell there is no redemption. Consider then betimes in the fear of the Lord, every time thou goest to theinking Alehouse to be drunk, thou goest on the Devils score, and he will have his pennyworths out of thee in hell, thou shalt then pay the reckoning to him, both thy soul and body too will then be little enough for the Devil; he will not do as the Ale-witnes use to do, turn you out of doors when you have no money: no, but he will torment both thy soul and body in hell-fire for ever.

I beseech you consider, Ale-houses are the Devils Academies, the nurseries of all vice and wickedness; the Devil sends men to the Ale-house to be drunk, and the Ale-house sends men to hell to be damned: both the Devil and the Ale-house are beholding to one another for customers: the Devil is the best friend the Ale-house hath, he sends them many a drunken Cus-
tomer,

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Roomer, and were it not for the Ale-house, the devil might want guest in hell. Consider what St. Paul saith to the Corinthians, No drunkard shall inherit the Kingdom of heaven, unless he repent. The good Lord awaken every sinful drunkard out of security, and bring them to repentance and amendment of life. To conclude in a word; Walk honestly as in the day, as St. Paul saith, not in rioting and drunkenness, nor in chambering and wantonness, but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, *Rom. 13. 13.* For the grace of God which bringeth salvation, hath appeared unto all men, teaching them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, *Tit. 2. 13, 14.* Whether ye eat or drink, or whatever else ye do, do all to the Glory of God; to whom be glory and honour for ever and ever, Amen.

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